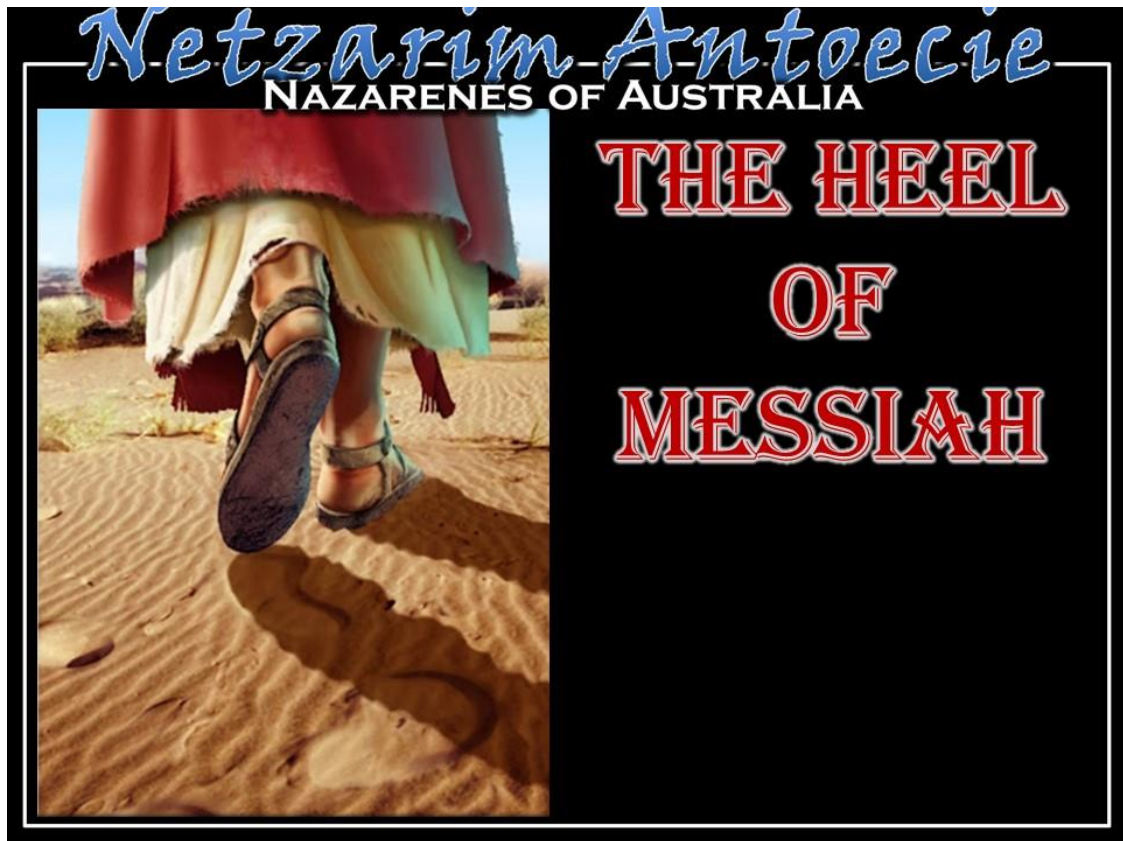


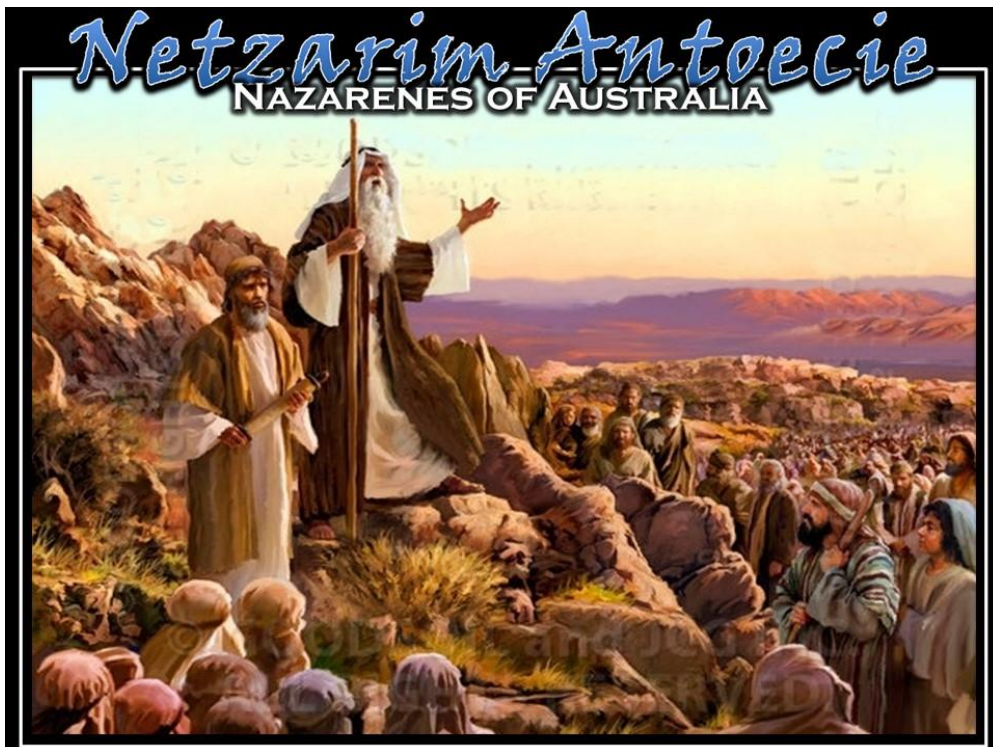
Parashat Eikev- The Heel of Messiah



Torah Portion: Devarim [Deuteronomy] 7:12-11:25

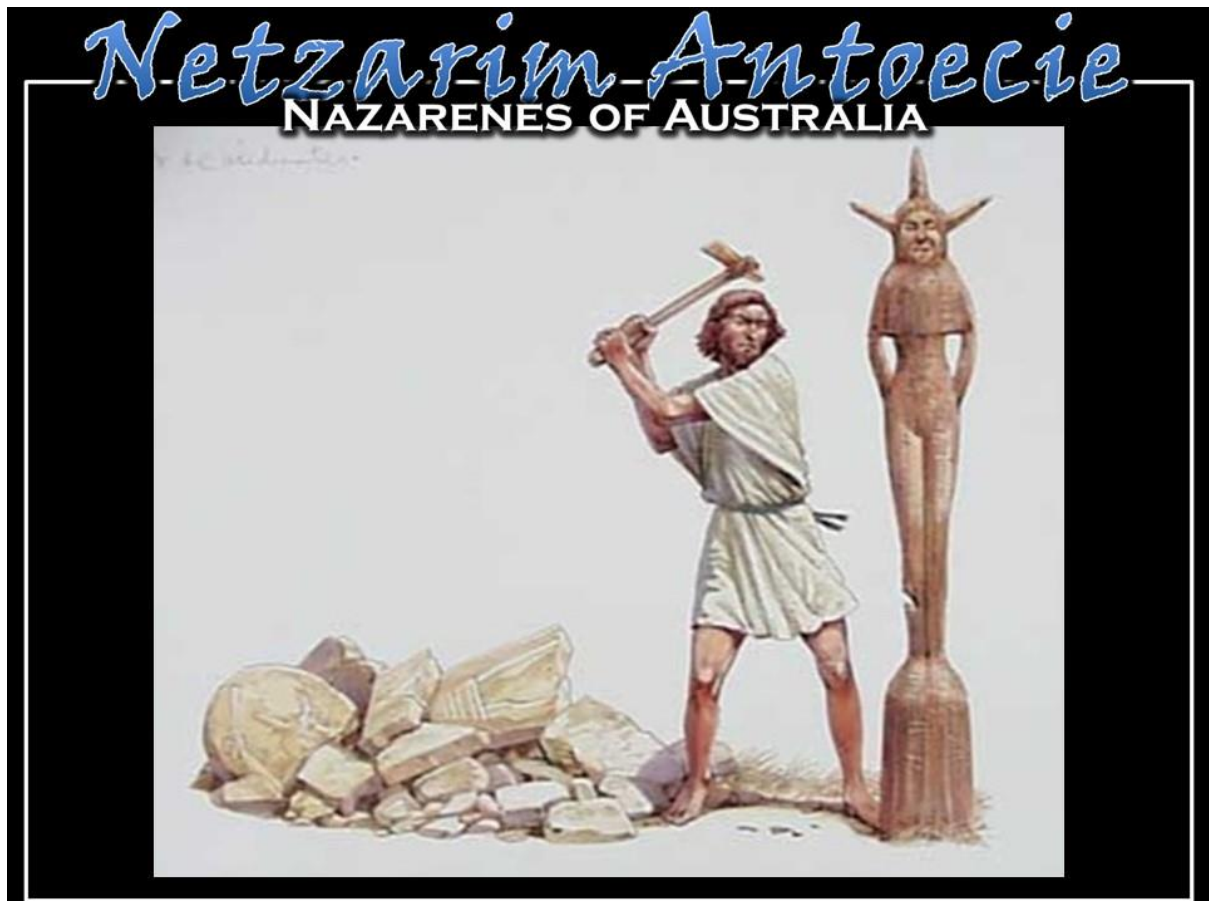
Introduction:

Mosheh in this Torah Portion continues with his final messages to the Yisraelite people.

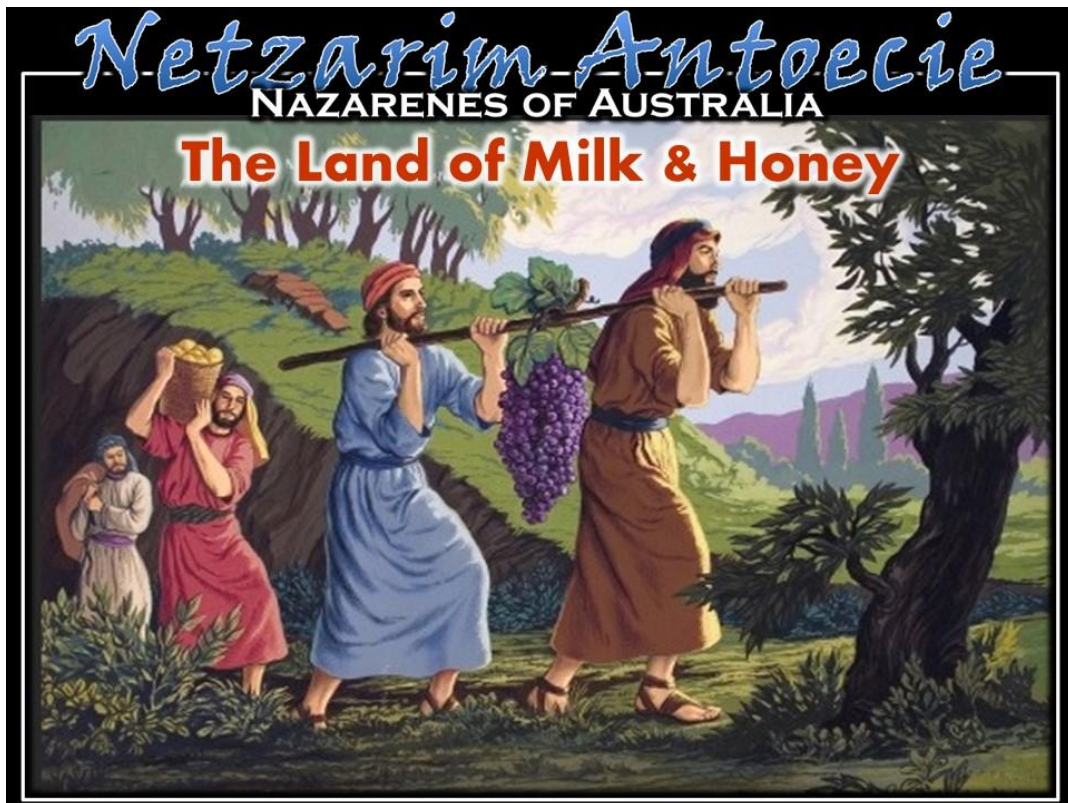


In continuing with his message Mosheh begins with a unique word that in this case is a conjunction that connects the last of the former challenges he has given them to what follows. Therefore, as they contemplate the entry into the Land of promise he desires to best equip them to face the challenges since he is fully aware that he will not be there to encourage & strengthen them in this great pursuit but that YHWH their great Elohim will go before them. We also must remember that these words are the divinely inspired words of Mosheh from his perspective while the rest of the Torah are **“Yah breathed.”**

The Events in the Portion:

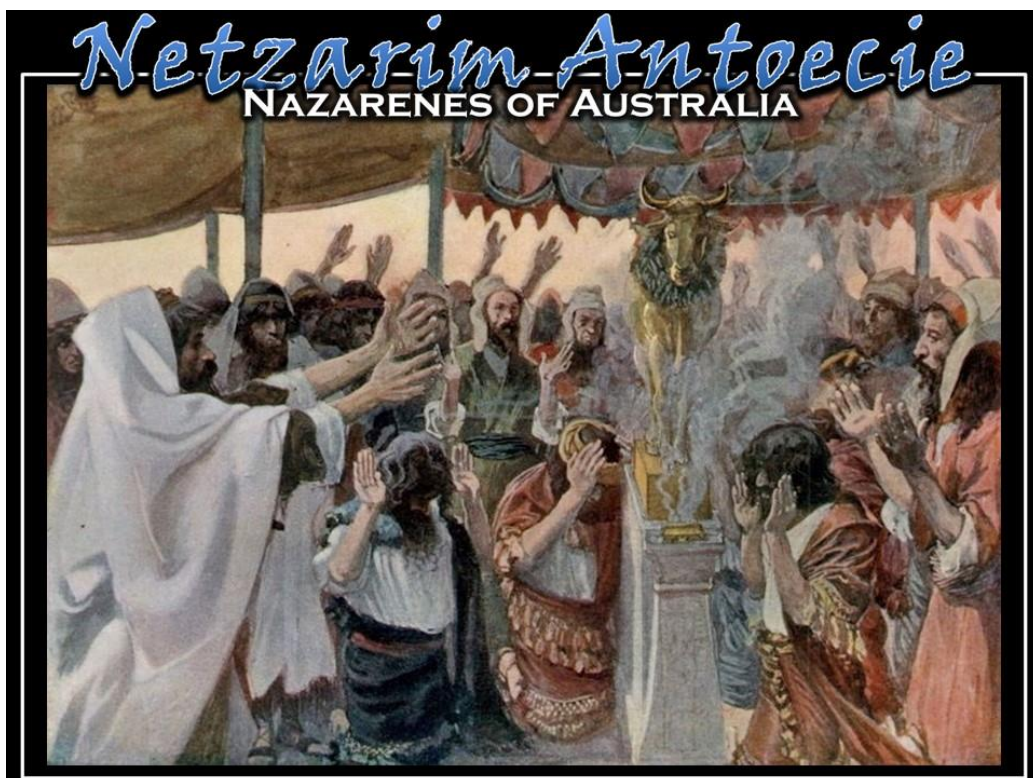


Our portion first emphasises that obedience brings the reward of blessing, but it is paramount that Yisrael destroy all signs of false Worship of other Elohey [Gods] especially their Idols so he then continues to discuss the 40-year ordeal in the wilderness to challenge them.



With the promise of a great fortune in a land of milk & Honey Mosheh also calls them to never forget the blessed one who brought them here. This forgetfulness would bring utter destruction.

The great blessing, they are receiving is truly only the result of the Covenant & promises made to the Patriarchs.

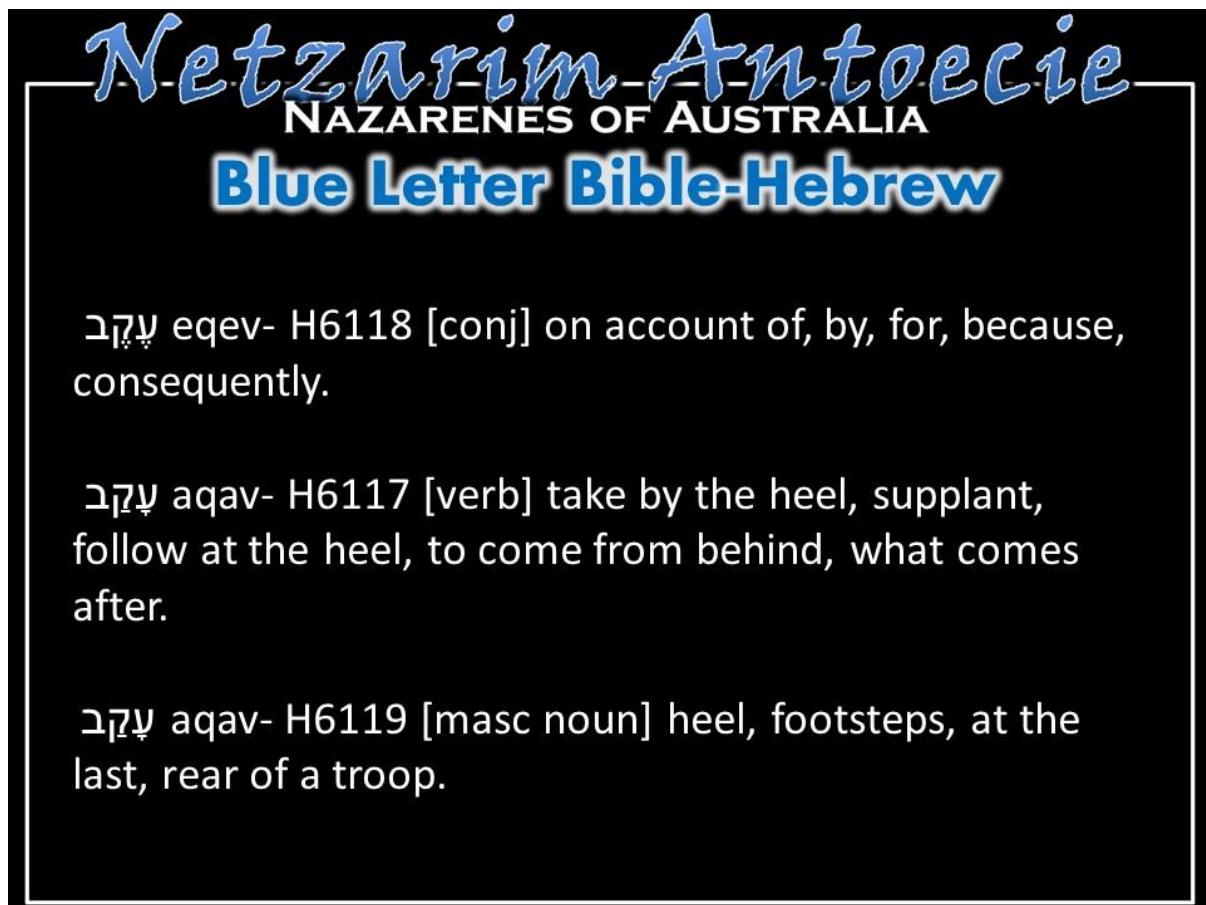


Then he also recalls the Golden Calf deplorable sin that their parents transgressed plus many more rebellious acts.

Mosheh is now found imploring Yisrael to be motivated to love & fear YHWH & that obedience will result in an easy habitation of Canaan & that no-one will be able to stand against them.

Eikev the Unique Title:

This title is used as a conjunction therefore creating a relationship between experiencing YHWH's blessings in the former followed by obedience that he now urgently encourages. What then is the meaning of this word? This is something we will turn to the Blue Letter Bible for where we find it in its varied form:



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Blue Letter Bible-Hebrew

עָקַבְּ ekev- H6118 [conj] on account of, by, for, because, consequently.

עָקַבְּ aqav- H6117 [verb] take by the heel, supplant, follow at the heel, to come from behind, what comes after.

עָקַבְּ aqav- H6119 [masc noun] heel, footsteps, at the last, rear of a troop.

From these forms we can see how it can be used to come at the end of say a verse to join to another being the end of one thought leading to another plus the other concepts shown.

In truth the first account of this word used in scripture is in the following, referring to the promised seed of the woman in:



Bereshiyth [Genesis] 3:15 And I put enmity between you and the woman and between your seed and her Seed. He shall crush your head and you shall crush His heel."



This therefore inspires us to think of the first instant of a prophecy of the coming Mashiach [the Messiah] who will crush Satan's head, but this path of enmity has been a long one indeed.

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Birth of Ya'acov & Esau



We see it raise its head with Yaacov [Jacob] with this thought that at his birth, what connection may we find going back to the previous statement. It has been proposed that it is found in the passing from generation to generation of the Melchi-Zedek anointing. In that, Satan thought to reverse the curse that was proclaimed against him because at the birth it is known that the skull of a baby has not yet closed leaving the brain exposed & through Esau as a seed of the wicked one, Satan's desire was to crush the head of the seed of Mashiach [Messiah] being Yaacov [Jacob] who then takes hold of the Heel of Esau in:

Bereshiyth [Genesis] 25:22-26 And the first came out red all over, like a hairy garment, so they called his name Ęsaw. 26 And afterward his brother came out, with his hand holding on to Ęsaw's heel, so his name was called Ya'aqoḅ.

With this same idea we also find this same phraseology related to the "Heel" used in:

Netzarin-Antoecie NAZARENES OF AUSTRALIA King David & Ahithophel



Tehillah [Psalm] 41:9 Even my own friend in whom I trusted, who ate my bread, has lifted up his heel against me.

This then is the very prophetic word that we find fulfilled with this scripture:

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MatithYahu [Matthew] 26:21 And while they were eating, He said, "Truly, I say to you, one of you shall deliver Me up." 22 And they were deeply grieved and began to say to Him, each of them, "Master, is it I?" 23 And He answering, said, "He who has dipped his hand with Me in the dish, he shall deliver Me up.

Bereshiyth [Genesis] 3:15 is the first Messianic prophecy in the Bible. From it we understand that the enemy would attempt to strike at the heel of the Messiah; instead, however, our Messiah would crush the enemy's head and destroy the works of the devil.

1 Yahuchanan [John] 3:8 "The one who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of EL [God] appeared was to destroy the devil's work."

The Heel therefore has many Biblical thoughts behind it as we can see.

The Heel as the rear or inferior:

We could consider the concept of the Heel to represent those things at the end, the minor details like the rear of the Army or the unimportant.

The heel is at the end of the extremity of the legs, so the great sage **Rashi** interprets this as an allusion to those **mitzvot** [commandments] which a person tramples with his heels as being of no consequence.

So too Yeshua makes statements about the insignificant as we find in this:



From these words we do not find Yeshua negating the least commandments but rather encouraging the pursuit of the least & demonstrates a sense of Hierarchy within the kingdom. However, in the time of Yeshua & also today these have posed an alternate problem.

This statement caused many of the religious elite to perfect their visible observance of the minor details of Torah observance as Yeshua confronts in:



MatithYahu [Matthew] 23:23 Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin and have neglected the weightier matters of the Torah: Justice, Mercy, and Faithfulness. These need to have been done, without neglecting the others.

Sadly, among many today the same may be said. They may focus heavily on visible means of observance but as with Yisrael their motivation failed to honour the Almighty because it did not derive from a heart of extreme thankfulness therefore the weightier things failed to fill their heart. They did however see observance as a means of obtaining for themselves points in the Shamayim [the Heavens] becoming a works centred faith. To truly establish the motivation for obedience we must find it in these words of our Master in:

Yahuchanan [John] 14:15 If you love Me, you shall guard My commands.

True love of the Master has the power to maintain a very balanced life like that as operated in our forefather Abraham.



Abraham exhibited faith & then obedience & received many blessings, who first believed which was counted to him as righteousness but then out of that faith obeyed Elohim. This is true faith in Action.

The Heels of Messiah:

Many Ancient Sages interpreted **“akev”** meaning heel referring to the generation at the Heels of Messiah since it was thought that they would hear or perceive the footsteps of Messiah.

From the words of the sages, we come to see that their thoughts are that, the Mashiach [the Messiah] will come in the merit of our Mitsvoth [commandments] performed at the last moments of exile but what do we read concerning the last days in our bryth Chadashah [New Testament]:

We read firstly this in:

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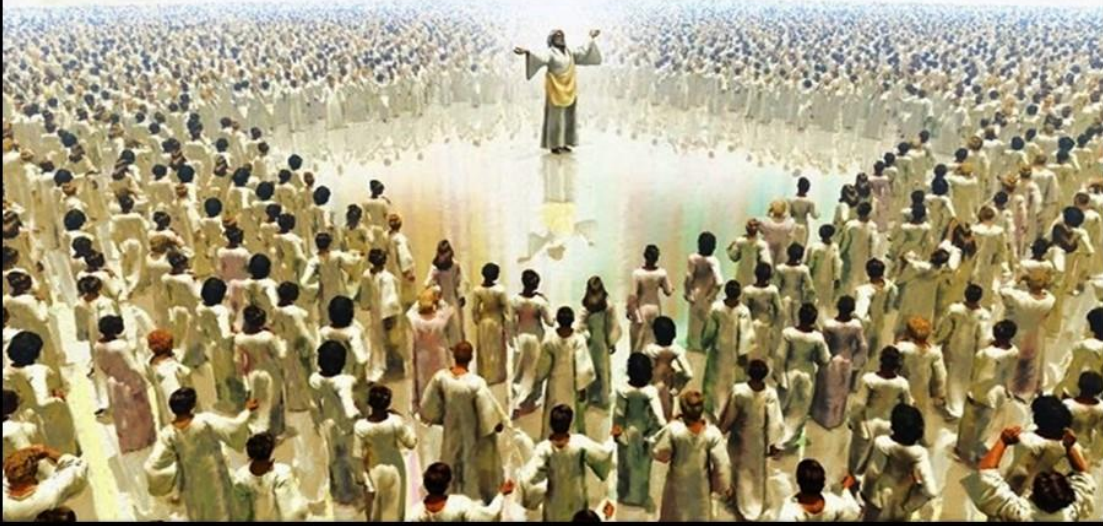
MatithYahu [Matthew] 24:37 "And like the days of Noah, so also shall the coming of the Son of Adam be."

This suggests a people totally unaware of his coming except the faithful and what else can we read. When speaking of the end times when the abomination of desolation spoken by Daniel the Navi [the Prophet] stands in the Holy place, let the reader understand the desperation of that day since we read this:

MatithYahu [Matthew] 24:22 "if those days had not been cut short, none of all flesh would be spared. Yet for the sake of the chosen ones, those days shall be cut short."

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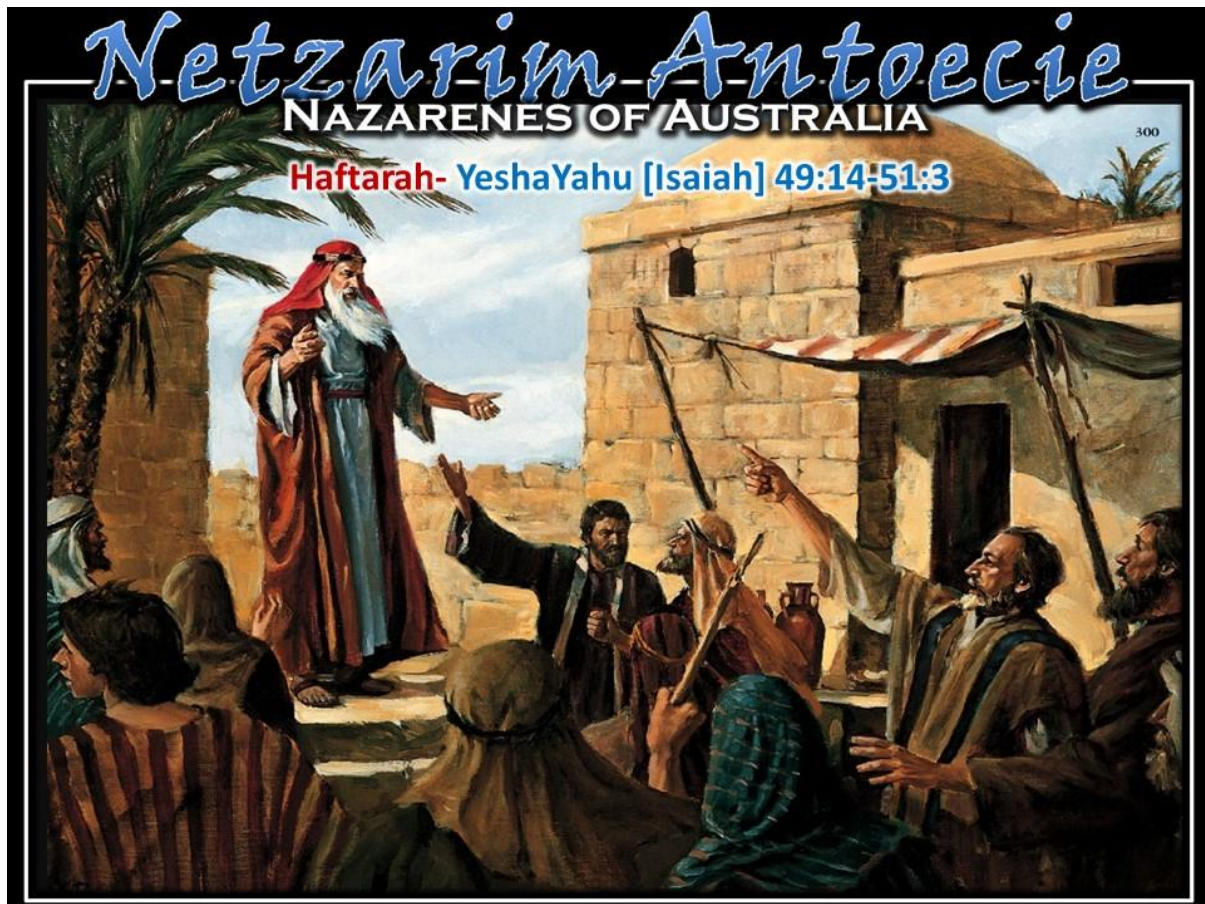
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The picture we receive from these words are one of catastrophic upheaval where our loving Father & Master Yeshua must make an end to things to bring in his rule of righteousness for the chosen ones & that comes through his mercy & loving kindness for us which is of great comfort to all those faithful to our Master who is our consolation.

End of Torah Portion

Haftarah: YeshaYahu [Isaiah] 49:14-51:3



This reading addresses the captive people in Babylon at the end of the 6th century B.C.E. YHWH makes it abundantly clear that they are not abandoned & promises them restoration. The great consolation comes with the ingathering from the nations at the end of time who include believers in Yeshua who escape the wrath of the Lamb on the day of YHWH & enter the Kingdom. Nations & leaders that in history oppressed Yisrael will indeed humble themselves before the redeemed people of YHWH's covenant and then Yisrael will know that waiting on YHWH the Lord will not disappoint and that through the mercy of YHWH & their faithful response to him YHWH will exalt his people.

End of Haftarah Portion

Netzarim Ketuvim: Ivri'im [Hebrews] 11:8-13



This reading focusses on Abraham the man of faith who went to a land he had not known but was promised it by YHWH though none of the patriarch's fully inherited it but received it by faith for the generations that were far into the future beyond their lifetimes. Such faith Sarah had that at 90 years of age long past childbearing age she conceived the child of promise Yitschaq [Isaac]. This was when Abraham was as good as dead apart from divine intervention. All these people of faith did not inherit the promise because it says that YHWH Elohim of all creation had a most blessed plan to fulfil since we read this in:

Ivri'im [Hebrews] 11:40 Elohim having provided something better for us, that they should not be made perfect apart from us.

May we never cease to rejoice in the hope of YHWH fulfilling his promise to them and us in unison that together we can exalt the Almighty for his exceedingly great compassion to us all.

End of Netzarim Ketuvim- [The Renewed Covenant]

Shavua Tov Aleichem- [A good Seven unto You All]